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THE  
VISION OF SYMBOLS;  
OR  
REVELATION OF JOHN.  
INTERPRETED.

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## TO THE READER.

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In the examination of the following comments on the Apocalypse the reader will kindly compare with the original in King James's version, verse for verse and chapter for chapter, beginning with the fourth.

It will also be noted that the interpretations are written with reference to a future date, and indicate the present as already past.

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# VISION OF SYMBOLS;

OR

## APOCALYPSE.

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M A N.

G O D.

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### FOURTH CHAPTER.

1. Of eternity the deist can know but little. As God, talking, is the Word to the deist.

2. The deist is lost in God. In the temple of adoration, the hierarch is autocratic.

3. Ennobled, in life and thought, is the hierarch in deism. Incorruptibility and deism are inseparable.

4. In deism, there are six orders in the hierarchy. A tainted hierarch is expelled the communion. To the deist, in theology, the hierarch is as God.

5. Secular and Divine law, in deism, are executed in vengeance. As in hell, so on earth, the guilty receive justice without mercy.

6. Heaven is transcendentally beautiful in aspect. Deism compels universal intelligence.

7. Abnegation, courage, circumspection and an aspiration, justified, distinguish the sons and daughters of God.

8. In attire, the deist must conceal his person, utterly. In gauze-like texture and indescribability of beauty, the raiment of elohim, the spirits and the lord is enrapturing.

9 and 10. In adoration of God, the redeemed, in heaven, are profoundly reverent.

11. Creation was to gratify the Godhead; not win the approbation of the human.



## FIFTH CHAPTER.

1. Inwardly, the Word can only be comprehended by God.
2. The spirits did not know who would interpret the Word esoterically in heaven.
3. Not only, not the human, but elohim, the lord, the spirits, satan or belial could understand it.
4. The Word, to the deist, is as God, sacred. Before it, he humiliates.
5. In heaven the lord knew that only God the Son would expound it, to the redeemed.
6. God the Son, as the Sacrifice, was God.
7. To elohim and the lord and the spirits, he spoke for the Godhead.
8. When God the Son, in heaven, enunciates the truth, emotions of love and of adoration swell unbounded in the thought of elohim and the lord.
9. Melody, in exultation in the redeemed, is intuitional. Indian, caucasian and negro with their almost innumerable interblendings of types of manhood, are, in representation, as elohim heaven.
10. *Being eternal*, in estimation of the redemed, is a tremendous exaltation for the human.
11. Who and what the spirits are in heaven, is unknown, unknowable to the human.
12. The spirits, to God the Son, turn as to God, very God.
13. As a brute, in exultation, the animal kingdom honors God for deism on earth in its beneficence toward it.
14. Elohim and the lord, in the tenderness of the deist toward the weak exhibit approbation.

## SIXTH CHAPTER.

1. To the deist, the Word, in segregated interpretation, even, is of overmastering significance. In the arithmetic of God the child, sometimes, is *one*.
2. Man enters time innocent. Perfection, intellectual and moral, implies accountability. Redemption compels conflict for the deist.
3. Woman is *two* in God in the church.

4. To man, as loved, she is a benediction. Introverted into hate, by wrongs from man, woman is incarnate evil. The past reveals the story of her power as anti-Christ.

5. Man, as a deist, is *three*. In christendom, commerce was selfishness.

6. The Incarnation warns the deist that ruin to him as a teraphim, awaits dishonesty in trade. To be truthful even at a sacrifice, is deistic.

7. Christ, as the Sacrifice, was *four*.

8. As he was ruined for doing right, so is the human lost in evil. Restoration in hell, or annihilation in hades, ultimates, inevitably, from immorality in man.

9. Elohim in hell, in restoration, is *five*.

10. Condemnations, in invective, almost, ascended to God from elohim in hell, under the reign of Love, on earth, against the ministry of the Nazarite for not, *in particularity*, denouncing to the Christian those sins which in the thought of God the Son were abhorrent.

Restoration in hell removes deformity of body and abnormality of action in mind in the teraphim damned eventuating from sin in time as a human. Only on prophetic time could the reign of God in Christ end on earth.

12. Eternally, the teraphim lost ends conscious existence in hades.

13. The destructive energies disintegrating the organisms of the lost are in activity terrific.

14. Eventually, hades itself will disappear in a gradual extinction.

15. Annihilation, by great and small, as the human reckons man, is approached in hades with terror.

16. Not a lost soul but that shrinks from thought of God.

17. Antagonism to God is death.

## SEVENTH CHAPTER.

1. As a human, man is as given to evil as to good.
2. The Christ, to the deist, is God the Son of the Unity.
3. Logic and deism are one.
4. To the human, the redeemed in heaven are an uncounted host.
5. In deism, reprobacy is death. In violence, or by persuasion infernal, the brutalization of woman, in impurity, incurs agony in blood. The success of deism recompenses the failures of God in the past.
6. Cruel want in deism is impossible. Rejection of motherhood in marriage involves separation, final, from the husband. Acceptation of one, as against another, in service in deism, offends no son of God.
7. Assassination of unborn or born by the deist, except to save life, innocent, incurs annihilation. Revenge in feeling even, is in the hierarch as is murder in the layman. Labor, not in excess, if avoidable, is to the deist as adoration of God in the sanctuary.
8. For overcrowded communities in deism acquisition of unoccupied territory is a duty of the hierarchy. With the worthy poor, division, by the deist, of the necessities of life within reasonable obligation is unavoidable. To only give of an excess is no virtue.
9. Universal dominion in deism is insisted on.
10. Autocracy is asserted in the hierarchy.
11. Precociously and with intelligence, the childhood of deism, instructed by word and act in God, adores the Infinite One.
12. The Godhead, with them even, is reasonably comprehensible.
13. Opportunely and in judgment, the layman, on theology, may inquire of the hierarch.
14. To him the answer is as if God spoke.
15. Inattention to the worship of God in the sanctuary is a mortal sin.
16. In deism the reason of man is content.
17. The Ruined One in statement was a master.



## EIGHTH CHAPTER.

1. When a great crisis confronts the hierarchy, in deism, it should exercise a wise introspection.
2. In awfulness of being, the Godhead would, to the deist, could he comprehend it, be appalling.
3. In the temple of adoration there can be no solemn service without incense burned.
4. Symbolically, smoke indicates the offensive expulsions from the organism of the teraphim damned in his restoration in hell.
5. Crime in deism must be extirpated in fury.
6. Instantly, the hierarchy must denounce evil in its initial manifestations.
7. The deist, for venial sins, unatoned for in time, must suffer terribly in hell or be lost.
- 8 and 9. For mortal sin, not of impurity, the agony in hell, in restoration, is as the throes of Christ on the cross.
- 10 and 11. For bestiality with woman and reprobacy, the anguish is intensified.
12. In eternity, a single act of defiance against God in the teraphim, yet in the state intermediate, almost, is fatal. A restoration in such teraphim damned in its, in the language of the human, inexpressible tortures, involves a rest in an unconsciousness of one-third its duration.
13. Every denunciation in the Word of God should alarm the deist from evil.

## NINTH CHAPTER.

1. Satan, from the regions infernal, or the infernals, devils, psychologizes the human.
2. His revelations are diabolisms.
3. In deism, those who incline to them are ruined.
4. The devil is no worse than the deist who entertains him.
5. In agony, let the hierarch see that the coquetting medium of the infernal is destroyed.
6. Suicidal infamy defeats the one who insults God. In hades, vengeance overtakes him.
7. Satan, in his overthrow of the human, is a beast.
8. His exultation is in lost souls.

9. In movement, contrasted, with elohim and the lord, he is lumbering, uncouth.

10. Love of God, in the infernals, is introverted into hate.

11. The devil who ruins a human is, in the estimation of his fellows, a god.

12. As though dangers accumulated with advancing years, the deist is ever vigilant.

13. In the tabernacle at Shiloh the golden altar symbolized hades.

14. The active energies operating in the organisms of the teraphim lost in hades are terrific in their manifestation.

15. Some last a little longer than others in their annihilation.

16. Only God knows how many are eternally lost.

17. As burning in sulphur, the teraphim lost answers to God.

18. From the organisms of the lost, in their annihilation, there is no effusion. Destruction is by an inward consumption.

19. Imagine sensations all pain.

20 and 21. Interpretations from three to seven inhere in Revelations.

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## TENTH CHAPTER.

1. The expression of God the Son, as the Sacrifice, was benignant. As to color, his hair and beard were almost blonde. About his feet were marks of service.

But little of the utterances of the Nazarite were put on record. Universal empire had he desired it, as against the Jew, was his.

3. In oratory, he was orotund, impressive. The Nazarite was God.

4. The elect twelve greatly wished to indite his biography. To have done so, however, would have been to have ruined man.

5. In heaven, the redeemed before approaching God the Son give the sign of recognition.

6. To the One Eternal, God the Son turns as the human to a father.

7. In deism is the solution of the esoteric interpretation of the Word.

8. Compulsion compels the deist onward toward duty.
  9. Anxiety to serve is a distinguishment.
  10. In deism is sacrifice and consolation.
  11. The Word in its evolution, again casts up prophet, seer and apostle in its annunciations.
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## ELEVENTH CHAPTER.

1. In religion, in deism, the hierarchy will exercise autocracy in severity.
2. The civil law and criminal in decision and alacrity will be executed in no less aggression by the magistrate.
3. Both Judaism and Christianity testified in disgrace to the wisdom of God.
4. An adulterated religion, if Divine, is better than naturalism.
5. In logic, no one in Judaism or Christianity, even in their humiliation, could arraign them as against paganism in superiority.
6. Without their communions, during their authority, God acknowledged no religions as Divine.
- 7 Animalism ruined them both.
8. In Bible lands they were jibed by the infidel.
9. Nevertheless, even reprobates confessed their ascendancy in theory.
10. Notoriously, but in a quiet vein by the masses of their own communions, were they treated with a mocking recognition.
11. In deism, both Sinai and Calvary are vindicated.
12. In the temple of adoration, in a special service, Moses must be honored in recall. The Nazarite worshiped as God.
13. Man, it is God triumphant, or the human in defeat.
14. Discipline ! discipline !! discipline !!! Hierarchy, awake !!!
15. In the enthronement of the One Eternal and the rejection of God the Son only was their hope.
16. The ministry of the Incarnation abnegated to the hierarchy of deism.
17. In this was loyalty.
18. On the Judgment of the human in America, by the One Eternal, in Person, there was a terrible revelation.
19. In the Word is Truth.



## TWELFTH CHAPTER.

1. In form and feature and in mind, Miriam, the mother of God the Son, was transcendant in endowment.
2. Her accouchement with the Nazarite was premature.
3. Herod was a devil.
4. Comprehending the prophets, he assaulted God.
5. Legitimately, Christ was King of Jews.
6. In the arms of Mary, God the Son fled from man.
7. As God in paradise, in mighty hosts seraphim and cherubim and teraphim defied him.
8. In scorn he rejected them.
9. Accursed, they wandered away. Of them are the defilers of the human, as Satan.
10. Deist rejoice ! God is God ! You are the victor !
11. As a man, the Ruined One was God Almighty. Martyrdom and deism are identical.
12. Extirpate spiritism.
13. Think of a man persecuting a woman.
14. In hades, or in hell, God wreaks a terrific vengeance on the man that wrongs woman.
15. Smooth talking, that it may ruin, is infernal.
16. Were not women inately virtuous, in spite of men, where would they be to-day ?
17. Introverted, men ruin even children, thinking them women. Kill them ! kill them ! kill them !

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 THIRTEENTH CHAPTER.

1. The human as an infidel is a devil.
2. A beast may be a human.
3. God the Son hit man a cruel blow.
4. Infidelity and egotism are one.
5. In deism there is no infidel.
6. Profanity is diabolism.
7. Reprobacy and abhorrence of a deist are in synonym.
8. In deism to doubt is to die.
9. Man, you are too intelligent. No more, does God invoke. Obey, or go.



10. Servitude of one deist by another is impossible. To desire the life of another, if it is known, must incur annihilation; unless to save life, innocent, or protect from cruel maiming unjustly. A deist has a right to kill in self-defense or in that of an innocent man, all women and children.

11. Woman, in fixity of evil, is an infamy; but less responsible than man.

12. Alarming—that a woman, who is a deist, should reject a man, who, also, is a deist and prefer, in marriage or association, an infidel. She is gone.

13. In lasciviousness, women are more dangerous than men.

14. To honor a seducer, woman puts herself below him.

15. As long as woman yields to infernalism there is little hope for men.

16 and 17. Men and women, in impurity, are as is the canine.

18. At best, man is nothing but the animal in perfection.

## FOURTEENTH CHAPTER.

1. In knowledge the redeemed are as gods.

2 and 3. The organ in the service of God in deism, and the horn, in proper relation with other suitable instrumentation, the choir, solo singer and congregational vocalization, under training by a competent master, where possible, is demanded by the One Eternal. Profane music or, rather, that which in movement and expression is offensive in the worship of God in song is rejected.

4. No one but deists, in deism, must sing in the sanctuary of God.

5. A deist, in disgrace, is prohibited in the temple of adoration, at all times emphatically.

6 and 7. Very soon after entrance into the state intermediate, in eternity, the teraphim determines his destiny eternal. Within a few moments, comparatively, after the dissolution of the brain of the human, the teraphim speeds away to the state intermediate.

8. Christendom, in its culmination, was an offense to God.

9, 10 and 11. Without remedy, the deist who questions God is lost.

12. No deist is offended at the truth.

13. The One Most Holy congratulates elohim.

14. In heaven, woman is more powerful than man.

15. The spirits superintend the teraphim damned in his restoration. When necessary, they invite woman, as elohim, to his consolation if he be a man.

16. Woman, in heaven, never refuses the call of man for charity in hell.

17. Man, in hell, immolates for woman.

18. Also, of the spirits, the female is the most terrible in devotion.

19 and 20. To woman in hell, man descends from heaven, as a benediction.

## FIFTEENTH CHAPTER.

1. Only in symbolism, largely, could the Infinite Word have been given to man and yet include that involution on involution of thought inherent in the Scriptures.

2. In aspect, hell is a ball of fire. In a reclining posture the teraphim damned endure reconstruction.

3. Even the devils concede the justice of God in their chastisement.

4. Want of awe of God is impossible to the redeemed.

5 and 6 In the interpretation of the Word in heaven elohim and the lord and the spirits are minutely instructed in the affairs of time.

7. In the severity of the restoration in hell of the teraphim damned to integrity God is not cruel.

8. There can in hell be no felicity. To those there in charity, though not suffering, it is repellant.

## SIXTEENTH CHAPTER.

1. Evil in effect upon man under the law of nature.
2. Sin degrades the physiology.
3. Under its baleful influence the mind suffers in its integrity.
4. The moral nature in revulsions is weakened.
5. Moses in heaven exults at the confirmation in nature of the wisdom of the One Most Holy in the enactment of the moral law, through his deification.
6. Vengeance is of God.
7. God the Son, as to one preferred, in paradise, turns to him of Sinai.
8. Spiritually evil works havoc in the thought of man.
9. Regret in time for sin must be indeed profound to remove from the soul the effect of evil done.
10. Of all calamities, the greatest to the human is the woe wrought to the supersensuous structure of the mind by wronging God.
11. The deeper sin strikes into the soul the less disposed the sinner is to recant, reform, regret.
12. In hades it is what the human would comprehend as nature that ruins there the teraphim lost.
13. Every abomination of thought is uttered by the lost in their annihilation.
14. The agonies of the teraphim lost in their destruction are not continuous; but intermittent. In the intervals the devil, if possible, works diabolisms on earth.
15. Unexpectedly, the One Eternal announced himself in time.
16. In the church, chiefly, the infernals seek to harm.
17. Only in hell, in eternity, is suffering redemptive.
18. The most terrific reconstructive energies in eternity are those in hell.
19. The teraphim damned in his restoration is roughly handled as would be a child in time in the vengeful wrath of a terrible monster.
20. Thought of antagonism in hell is utterly untenable.
21. In deism, the code of retribution is from God.



## SEVENTEENTH CHAPTER.

1. Civilization of the human.
2. Qualifiedly, antecedent to deism, the evil were but inadequately punished.
3. To the human, man in mastery was fascinating.
4. Corruption, in life, was universal, almost.
5. In their apostacy, Christian and Jew alike, were abhorrent to God.
6. The strong, in the antagonisms of life, swept on to success, over the weak.
7. The Revelator was astounded at the condition of christendom in 1886.
8. Anterior to and subsequent to the autocracy of Christ, in the reign of Love, which was overthrown in the church, on the decease of the inspired Fathers, the civilization of the human dominated the lands of the Bible.
9. Human reason was the guide of man.
10. Centers of civilization of more or less significance, to quite a number, existed, prior to the supremacy of Rome in the East and West. As a factor in government, the Europe of 1886, reckoned after Christ, succeed to the empire of the Cæsars.
11. The United States of North America were in law and religion essentially European. In them deism had its origin.
12. As secular governments permitted, the religion of Christ, as it then existed, in its exponents, during the dispensation of the Crucified, exercised greater or less influence in their affairs.
13. In its emasculation, Christianity tolerated submission to the civil authority.
14. God the Son, in the exposition of the Scriptures, at the overthrow of christendom, was vindicated from the aspersions that a corrupt interpretation of his doctrines had cast upon him.
15. Hard to confess it, but the human in his thought in the mass is weakness.
16. At the institution of deism the loyal to God, in intention, quickly abandoned the church of Christ, compromised, for the former.



17. In truth the Christian, as a whole, was honest, but deceived by tradition.

18. Christianity, even in humiliation, was glorious.

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## EIGHTEENTH CHAPTER.

1. Could the human see the spirit, it would seem to him a glowing flame in brightness.

2. The civilization of the human was lost in that of the deist.

3. Throughout the earth man failed in self-government.

4. The Christian abandoned Christ on the call of God the Father.

5. Christianity died a natural death.

6. As many were lost through its delinquencies, the Christ abandoned it.

7. The ministry of Christ did not anticipate so sudden a demise.

8. Only the jewels of the doctrines of Christ are preserved in deism.

9. Contrasted with the liberty of Christ, the servitude of deism seems severe.

10. What a marvelous structure was the civilization of the human.

11. In deism commerce is contracted into an exchange of necessities with incidental luxuries.

12 and 13. Paper, only, is used as money in deism. The precious metals are for manufactures. Wisdom characterizes everything in deism. The good is cherished ; excess avoided.

14. Only hurtful luxuries are forbidden, the sons and daughters of God.

15 and 16. Only an animal man, purely, can object to direction by God.

17 and 18. Useless migratory habits are forbidden the deist.

19. What an offense is a man lamenting lost opportunities for sin !

20. Deists do not persecute each other.

21. God willed that deism should succeed Christianity.

22. Only in purity in thought and act is the opera, oratorio, drama, musicale and social and individual entertainments of song and other instructive and profitable pastimes tolerated in deism. Amusement in innocence is God permitted in reasonable temperance.

23. Labor by night when possible must be avoided. No marriage in deism can be celebrated except in the temple of adoration.

24. Anti-Christ ruined the world in the dispensation of Love.

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## NINETEENTH CHAPTER.

1 and 2. The Ruined One pronounced Christianity inadequate after——to the best needs of man.

3. On assumption of authority by God in time man congratulated him.

4. The lord and elohim joined in felicitations.

5. God the Son commends devotion in the deist.

6. The service of song in the temple of adoration should be conducted with emotional feeling and intelligence.

7. In the communion of hearts the Ruined One meets the deist in love.

8. Unworthy deists must be expelled the sanctuary on occasions of devotion in the consecration of the affections to God.

9. Only a deist in act and thought is in truth a deist.

10. For a deist to worship anyone but God is infernalism.

11. What seemed wrong in the Ruined One to the reprobate was in fact righteousness.

12. In the expression of the eyes of the superhuman was an unusual spiritual power. Mentally, the mother of the human was perfectly balanced. Among deists the name of the superhuman is Arone.

13. Labor was the delight of Arone. Excepting possible venial faults atoned for instantly almost, as a law, Arone was without sin.

14. No one can be a deist and not be like Arone.

15. The people that martyr a deist must atone for it in a terrific war or make immediate reparation to save it.

16. God is God and in anger loves to slaughter.

17 and 18. To the deist in triumph he says "Exult over the ruin of an infamous foe."

19. Every one who ridicules a deist is an enemy.

20. Man or woman who hates deism dies eternally in hades.

21. Antagonism to the Truth is suicide.

## TWENTIETH CHAPTER.

1. In time as in eternity God is Almighty.

2 and 3. To utterly destroy sin is an impossibility and man yet remain a free agent; though it must in deism be extirpated, essentially.

4. In church and state, in deism, in the administration of law it is God who insists on vengeance. The deist who in time lives sinless, on entrance into eternity at once ascends to heaven.

5. When recreant and he so elects in the state intermediate, if to him restoration is possible, he must before entering felicity descend into hell.

6. The deist in act and thought in time is, as elohim, distinguished.

7 and 8. Until the later periods in Christianity, spiritism in christendom was prohibited.

9. The triumph of the infernal in Europe and America was shortened in the institution of deism.

10. Every psycholization of the human by the infernal intensifies his subsequent anguish in hades.

11. Assumptions of the intellect under the inspirations of nature and a false theology quickly ceased in deism.

12. In time the deist is judged by the teachings of the Infinite Word in church and state.

13. Man and woman alike who defy God must atone.

14. Mortal sin persisted in incurs either isolation or execution.

15. Rejection of deism is death without remedy.



## TWENTY-FIRST CHAPTER.

27. Before its degradation in creation the Sphere Eternal was spirit unadulterate.

26. Creations ethereal are with the Godhead in the Realm Supernal.

25. Universal harmony prevails in Aum, or the Holy of Holies.

24. Of the creations ethereal not one ever has been or can be lost.

23. In eternity light is self generating and therefore from within and not from without.

22. The ethereals in worship are individual and not collective.

21. Aum is inconceivable in the glory of its constitution scenically.

20 and 19. In his ascent from —— man was matter, semi-conscious life, reptilian, phocidian, canine, feline, ursuline, simean, equine, semi-human, super-human, human. In innocence was his origin.

18. Mentally and in body the human is a compromise between the semi-human and super-human.

17. In logic, he is one half perfect, only.

16. Morally he is responsible.

15. To, in creation, ridicule God is as though the human cast the offal of a menagerie upon the One Most Holy.

14. Man in his wanderings from matter was the child of desire and not the offspring of love.

13. His appearance was here and there over the whole globe.

12. Life in time is a sacrifice.

11. Coincident with the origin of man the light of the sun was less powerful than now.

10. In certainty of results, wisdom and design, nature is as directly from God as is Revelation.

9. Only God can tell the story of His own life.

8. In the constitution of man are the choicest elements of the animal kingdom.

7. Before creation God loved man in possibility.

6. At a council of the Godhead; the One Eternal under-



took the superintendence of evolution and involution, or creation, and the mastery in their exactions.

5. The present universe is the first attempt at a creation in which a degradation of pure spirit was involved, by the Godhead.

4. Yet to come, in the eternity of eternities, there are no more involutions or evolutions of conscious being in which by any possibility pain can occur.

3. Anterior to creation God the Son elected to be the Sacrifice in time.

2. Before, as iconoclasts the Godhead struck it, the World Seraphic was in beauty of form and expression only comprehensible to God and the creations ethereal. To man, could he have been there, it would have been as nothing.

1. When matter again returns to spirit, in its final analysis of purification, the Sphere Eternal will be exalted one third in excellence above what it was before marred by the energies creative of the mighty Workmen.

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## TWENTY-SECOND CHAPTER.

21. Gentle reader be not offended. The author is your friend.

20. God the Son in deism is not dishonored.

19. The One Eternal would ruin the deist that knows not the Cross.

18. Additions or subtractions, in the interior interpretations of the Word, to or from its true intent, would intricate the writer in annihilation.

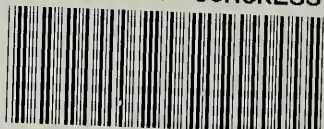
17. The Victim, in anxious waiting rests for the advent of the deist.

16. Of the teachings of the Godhead the least recognized in deism must be those of the Incarnation.

15. Outside of deism there is no hope after it has been instituted and fairly understood.

14. In nature, to place your finger in the fire is to be burned. No less sure is vengeance in deism.

13. The One Eternal only enlightened the patriarch. In deism, he, only, can be Autocrat.



12. The Christ was love. The Father in deism, stern.

11. No Christian in eternity was ever judged unfairly.

10. Only in 1886 could the Infinite Word be interpreted in its initiation.

9. The author of this exegesis is but a humble man and would decline, most emphatically, any attention whatever.

8. As a child in a bed of roses with the thorn in sharpness sticking him, the writer wanders on in the pages of the Book.

7. Very soon, very soon ——— death must come to all.

6. In the institution of deism there was rapidity of movement.

5. The reason of the human in it, especially in Religion, was relegated to a subordinate position.

4. On the face of the One Eternal man looked in the infancy of deism.

3. In deism, crime must be reduced to a minimum.

2. In the organisms of the redeemed the positive and negative forces are so perfectly balanced as to render being eternal a necessity.

1. The solids in the World Extactic correspond to the fluids of time very distantly, indeed.

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